## PASTORS REVIEW +MORMON ADDRESS

Continued from Page 1.

"It (Mormonism) is entirely unlike all ans and systems ever invented by human authority; it has no likeness, con-nection or fellowship with any of them; it speaks with divine authority, and all nations, without an exception, are required to obey. He that receives the message and endures to the end will be saved; he that rejects it will be damned." -Pratt's Works, paper I.
"These claims in behalf of Mormor

ism presuppose the destruction of the primitive Christian church, a complete apostasy from the Christian religion."

New Witness to God, preface, page 1.

"The very religion of modern Christianity is now about as great a curse of the complete of the comp as can be inflicted upon its successors without doing violence to their power of free agency \* \* ."

free agency \* \* ."
"The modern Christians with the Bible in their hands are in as gross dark-ness as the worshippers of Baal. The god they worship is no more like the Christ or the person of man Their order of church than Baal was. authorities and church gifts and ordi-nances of healing and annointing are probably about as remote from the apos-tolic pattern as the worship of Mahomet or Vishnu is."—Spencer's letters, pages

power to officiate in the ordinances of God has not been upon the earth since the great apostasy until the present century. Something like sevenpresent century. Something like seven-teen centuries have passed away since the authority was last on the eastern hemisphere to administer in any of the ordinances of God. During that long period marriages have been celebrated according to the customs of human governments by uninspired men, holding no authority from God, consequently all their marriages, like their baptisms, are illegal before the Lord. Point out to us a husband and wife that God has joined together from the second century of the Christian era until the nineteenth. any can. Such a phenomenon cannot found among Christians or Jews, Mammedans or Pagans."—Orson Pratt in the Star, page 48

#### No Credentials for Its Claims.

The further significance of this claims seen when one considers that it denies that the Christian church has represent-ed Christ in the last seventeen centuries. And this denial stands in face of the testimony that Christian people have have borne to him, the martyrdoms they have suffered to carry his message to benighted peoples, the charities they have or-ganized, the great reforms they have fosfered, the general progress of mankind which they, chiefly, have promoted, and the saintly lives nurtured under the teaching of the Christian church. Sureclaim to exclusive divine author-Ization must rest upon proofs so clear and convincing that no sincere seeker after truth would question their conclu-But no such proofs are pre-Here is the fundamental weak-

#### Address Is Misleading.

It would naturally be expected that, in lighten mankind concerning the Mormon faith as the only true religion—the state-ment of doctrine would be both full and luminous. But in the "Address" it is exdriven to the conclusion that, as a asis upon which a candid judgment might be framed, it not only leaves much to be desired, but is positively misleading.

## Scriptures to Burn.

As to divine revelation, it declares: The theology of our church is the theology taught by Jesus Christ and his apostles the theology of scripture and reason ancient scripture, and the binding force of divinely-inspired acts and utterances in ages past, but also declares that God now speaks to man in this final gospel dispensation." Under this declaration lies claim of the Mormon church-constantly insisted upon in its congregation here and in surrounding regions—that the "Book of Mormon," "The Doctrine and Covenants." the "Pearl of Great Price." together with the "Living Oracles," certain members of the priesthood-are divinely inspired, and are, therefore, of equal authority with the Bible, This claim, a knowledge of which is so necessary to even a tolerable understanding of their plicitly set forth in the declaration of doctrine contained in the "Address," but has repeated and urgent emphasis in their teachings in Mormon communities.

## The Way to Make Scriptures.

"The commissioned officers of the church form one part of its motive force The other is the continual revelation of the will of God to his people. Without the first, disorder and confusion would prewithout the second, stagnation and

Written revelation is comprised in the our books of scripture accepted by the church in this dispensation—the Bible, the Book of Mormon, the Doctrine and Covand the Pearl of Great Price. As far as these revelations are adapted to present conditions, they are binding on the church today."-Young Men's Improvement association manual, 1901-2.

"The Book of Mormon claims to be a

divinely inspired record, written by succession of prophets who inhabited an cient America. It professes to be resalvation of all who will receive it and for the overthrow and damnation of all na-The nature of in the Book of Mormon such that if true no one can possibly be saved and reject it; if false, no one can be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity."-Or-Pratt-Divine Authenticity of the Book of Mormon, p. 1.

Has God given many revelations to Yes, a great number.

Where have we any account of his so? In the Bible, the Book of Mormon the Book of Doctrine and Covenants and other publications of the Church of Jesus Christ of Latter-day Saints."-Chil-

'Many bundreds of the servants of God among the Latter-day Saints keep fournals of their travels, and of the miracles which pass under their observation Hence the Acts of the Apostles of the nineteenth century are recorded as well as the Acts of those in the first century and the miracles recorded in the latte day Acts are just as worthy of being believed as the miracles recorded in the former-day Acts."—Divine Authenticity of the Book of Mormon, p. 80.

Decisions of the Living Oracles Final "The word 'oracle' is instructive. It is mouth. It means, therefore, those whose authoritative teachings are by spoken word as well as by pen, and their word takes precedence with their own generation over that which has been written by also includes the right to interpret the scriptural writings of previous dispensations. For in case of doubt as to what the law of God it, final appeal is made to the living oracles, who interpret

through the authority of the priesthood and the inspiration of the Holy Ghost. Manual, 1901-2, Part I, p. 81 The standard works of the church form our written authority and doctrine but they are by no means our only sources of information and instruction on theology of the church. that God is as willing today as he has been to reveal his mind and will to nen, and that he does so through chosen and appointed channels. We rely, therefore, on the teachings of the living oracles of God as of equal validity with the doc-

trines of the living word, and the men in chief authority being acknowledged and accepted by the church as prophets and revelators, and as being in possession of the power of the holy priesthood." etc.—The Articles of Faith, by Talmage, p. 5.
"The living oracles that exist in the true church possess and exercise the power of discrimination between obsolete and active commandments. Whenever it is necessary that a decision be made as to the present application of a commandment, or the interpretation of scripture, the matter is referred to the living oracles and their decision is final. There is no dissipation of energy; no doubt or indecision. The living oracles are a lecision. . . The living oracles are a notive force to the church in the fact that they are, as the name implies, mouth-pieces of God to his people."—Manual, 1901-2, pp. 64-85.

More Gods Than Godliness.

As to the doctrine of deity, the "Address" declares: "We believe in the Godhead, comprising the three individual personages, Father, Son and Holy Ghost." As this declaration stands here, it will not perhaps suggest Tritheism or Materialism to Christians unfamiliar with Mormon theological terms. But when the full loctrine of the Deity, as taught in Mormon congregations, is known, it will at once be seen that no Christian can accept it. In fact, the Mormon church teaches:
That God the Father has a material body of flesh and bones; that Adam is the Goo of the human race; that this Adam-God was physically begotten by another God; that the Gods were once as we are now; that there is a great multiplicity of Gods; that Jesus Christ was physically begotten by the heavenly Father of Mary, his wife; that, as we have a heavenly Father. so also we have a heavenly Mother; that Jesus himself was married, and was probably a polygamist—at least so it has been printed in their publications and taught among their people; and that the Holy Spirit is of material substance, capable of tactual transmission from one person to

'We know that both the Father and the Son are in form and stature perfect men; each of them possesses a material body, infinitely pure and perfect, and atbody, infinitely pure and perfect, and attended by a transcendant glory, yet a body of flesh and bones."—Talmage, Articles of Faith, p 41. See also Doctrine and Covenants, chap cxxx, 22d verse.
"Admitting the personality of God, we are compelled to accept the fact of his materiality; indeed, an immaterial being, under which meaningless name some have sought to designate the condition of God, cannot exist, for the very expression is a contradiction of terms."—Talmage, Articles of Faith, p. 42.

### Glorification of the Old Adam.

"Now hear it, O inhabitants of the arth, Jew and Gentile, saint and sinner: When our Father Adam came into the en he came into it with a celestial and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christian or non-professing Christian, must hear it,

astonishing claim is made—it presents no credentials that would make good a claim to even be numbered among the claim. Abel and the rest of the sons churches which represent Christ; much and daughters of Eve. I could tell you less to be the only church of Christ on much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it in the estimation of the nothing to it in the estimation of the superstitious and over-righteous of mankind. Jesus, our elder brother, was begotten by the same character that was in the Garden of Eden? And who is our Father in Heaven."—Brigham Young Journal of Discourses, Vol I. pp. 50-1.

"Some of the sectarian ministers are saying that we Mormons are ashamed of the doctrine announced by President Brigham Young, to the effect that Adam will thus be the God of this world. No friends, it is not that we are ashamed of that doctrine. If you see any change coming over our countenance when this doctrine is named, it is surprise, astonishment, that any one at all capable of grasping the largeness and extent of the universe, the grandeur of existence and the possibilities in man for growth, progress, should be so lean of intel should have such a paucity of under-standing as to call it in question at all."— Roberts, The Mormon Doctrine of piety,

> The Rejuvenescence of Polytheism. "Q .- Are there more Gods than one?

"A .- Yes, many." -- Catechism for chil-"A.—Yes, many."—Catechism for children, p. 13.

"We believe in the plurality of Gods."—Roberts, Mormon Doctrine of Diety, p. 11.

"In the beginning the head of the Gods called a council of Gods, and they came together to concoct a plan to create the world and the people in it."—Joseph Smith, quoted by Roberts in Mormon Doctrine of Deity, p. 229.

"Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ as lord of lords and king of kings must have a noble race in the heavens

must have a noble race in the heavens or upon the earth, or else he can never be as great in power, dominion, might and authority as the scriptures declare. But hear: The mystery is solved. John says: hear: The mystery is solved. John says: 'And I looked and lo, a lamb stood on Mount Zion, and with him a hundred and forty-four thousand, having his father's name written on their forheads.' Their father's name; bless me. That is God. Well done for Mormonism-144,000 Gods among the tribes of Israel and two liv-ing Gods and the Holy Ghost for this Such knowledge is too wonderful for men, unless they possess the spirit of Gods."—President Taylor quoted by Roberts in The Mormon Doctrine of Deity, p. 253.

## Gods and Goddesses.

"If none but Gods will be permitted to nultiply immortal children, that each God must have one or more wives. God, the father of our spirits, became the father of our Lord Jesus Christ according to the flesh. The fleshly body of Jesus required a mother as well as a father. Therefore, the father and mother of Jesus according to the flesh must have been associated together in the being, the lawful wife of God the Father.

"As God the Father begat the fleshly body of Jesus, so he, before the world began, begat his spirit; as the body required an earthly mother, so his spirit began, begat his spirit; as the body required an earthly mother, so his spirit required a heavenly mother. As God associated in the capacity of a husband with the earthly mother, so likewise he associated in the same capacity with the glory. Here they will enjoy the personal eavenly one; earthly things being in the presence and glory of the Father and the heavenly one; earthly things being in the likeness of heavenly things, and that which is temporal being in the likeness of that which is eternal. Or, in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven,"—Orson Pratt in The Seer, p. 159.

The seer, p. 159.

Presence and glory of the Father and the Son; they will be kings and priests of the most high; those in the highest degree of this glory shall have thrones, dominion and endless increase; they shall be Gods creating and governing worlds and peopling them with their offspring."—Manual, 1901-2, part I, p. 52.

The Wife of the Eternal Father. Eliza R. Snow, the Mormon high pries-

tess and poetess, gives voice to these doctrines in her famous "Invocation; or, the Eternal Mother and Father."

Most of us have heard it in the Tabernacle; many, however, have not under-stood its teachings. We quote two stan-

In the Heavens are parents single? No; the thought makes reason stare; Truth is reason; truth eternal Tells me I've a mother there.

When I leave this frail existence-When I lay this mortal by; Tather, mother, may I meet you In your royal court on high."

-Latter-day Saints Hymnal. "Obedience will the same bright garland has done for your great mother For all her daughters on the earth, who

All my requirements sacredly fulfill. And what to Eve, though in her mortal She'd been the first, or tenth, or fif-

great? Twas all the came to her—she proved her

endowed with their attributes and destin-ed to become like them in perfection, why should it startle the world to be told that there is a mother as well as a father in heaven. It is reasonable, phil-osophical and, like all truth, invulnur-able."—Address in Tabernacle, summer of 1906, Apostle Whitney.

"The father of our spirits has only been doing that which his progenitors did be-fore him. Each succeeding generation of Gods follow the example of the preceed-ing one; each generation have their wives,

ing one; each generation have their wives, who raise up fro mthe fruit of their loins immortal spirits; when their families become numerous, they organize new worlds come numerous, they organize new worlds for them, after the pattern set before them. They place their families upon the same, who fall as the inhabitants of provious worlds have fallen. They are re-redeemed. The inhabitnats of each re-redeemed. The inhabitnats of each world have their own personal father, whose attributes they worship, and in so doing all the worlds worship the same God, dwelling in all of his fullness in the personages who are the fathers of each."

—Seer, 135.

#### Christ Was Married.

"Did the Saviour of the world consider And of the Saviour of the world consider it his duty to fulfill all righteousness? And of the Saviour of the world found it his duty to fulfill all righteousness to obey a command of far less importance than that of multiplying his race, would he not find it his duty to join with the race of the faithful ones in replenishing the earth?"—Orson Hyde, Journal of Dis-

the earth? —Orson Hyde, Journal of Discourses, Vol. II, p. 79.

"'He shall see his seed.' If he has no seed how could he see it? 'And who shall declare his generation?' If he had no generation who could declare it?"—Orson Hyde, Journal of Discourses, Vol., II, p. 89.

Orson Hyde, Journal of Discourses, Vol., II, p. 80.

"We say it was Jesus Christ who was married (at Cana) to the Marys and Martha, whereby he could see his seed before he was crucified."—Apostle Orson Hyde, Journal of Discourses, Vol. II.

"Next let us inquire whether there are any intimations in the scriptures concerning the wives of Jesus. One thing is certain; that there were several holy women who greatly loved Jesus, such as Mary and Martha, her sister, and Mary Magdalene; Jesus greatly loved them and associated with them much; and when he ssociated with them much; and when he arose from the dead, instead of frist showing himself to his chosen witnesses, the Apostles, he appeared first to these women, or at least to one of them, namely, Mary Magdalene. Now it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. Indeed the Psalmist David, prophesies in particular concerning the wives of the Son of God. 'Kings' daughters were among thine honorable wives; upon thy right hand did stand the Queen in a vesture of gold of Ophir.' "—Apostle Orson Pratt in The Seer, p. 159.

#### Obey Counsel.

Concerning the doctrine of man it is declared: "We hold that man is verily the child of God, formed in his image, en-dowed with divine attributes. We believe dowed with divine attributes. We believe in the pre-existence, in which every soul shall find its place, as determined by justice and mercy, with opportunities of endless progression in the varied condi-tions of eternity." This statement cantions of eternity." This statement can-not be said to fairly represent the precepts of the Mormon church at this point. For, in addition to the above, they believe and teach in their own congrega-tions: That, "As man is, God once was: As God is, man may be;" that man's dis-

garding the personality of God and our

God's exaltation and man's destiny."— Manual, 1901-2, part I, p. 17.
"We shall now proceed to show from new revelations that the saints are to have equal knowledge with the Father and the Son . . The fulness of all truth in us will make us Gods, equal in all things with the personages of the Father and the Son: and we could not be otherwho dwells in us that dwells in them. Instead of dwelling in two tabernacles un-der the names of Father and Son, he will then dwell in the additional tabernacles of the saints. And wherever he dwells in fulness, there would necessarily be equality in wisdom, power, glory and dominn."—Orson Pratt in the Seer, p 121.
"Thus perfected, the whole family will

possess the material universe—that is, the earth and all the other planets and as an inheritance undefiled, and that fadeth not away. They will also continue to organize peo-ple and redeem and perfect other systems which arre now in the womb of chaos, and thus go on increasing their several dominions, till the weakest child of God which now exists upon earth will possess more dominions, more property, more subjects and more power and glory possessed by Jesus Christ or by his Fath-er; while at the same time Jesus Christ and his Father will have their dominions, kingdoms and subjects increased in proportion."-Parley P. Pratt, quoted by Roberts in The Mormon Doctrine of De-

ligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess follows | will still eat, drink, converse, reason, love. walk, sing, play on musical instruments, go on missions from planet to planet, or from system to system; being Gods or saints of God, endowed with the same powers, attributes and capacities that their heavenly Father and Jesus Christ possess."—Parley P. Pratt, quoted by Roberts in The Mormon Doctrine of De-

> Eternal Felicity of Endless Increase. "They who have obeyed the laws of the

> al, 1901-2, part I, p. 52. "God always attached a special and honorable distinction to males and fe-males engaged in the sacred system of plurality according to the conditions he laid down for them to observe."-Spen-

cer's Letters, p. 195. "Their great duty was to become the progenitors of the human family—to pre-pare mortal tabernacles for God's immortal children. It was Adam's privilege and duty to become the patriarch of this earth -the parent of all its inhabitants. In this great labor and destiny his wife, Eve, was to be associated with him. Before them was a future of endless glory, happiness and power, to be gained through the which is great principle of parentage. To attain rulership this glory, present sorrow, pain and diffi-culty would have to be experienced and overcome. The other law was negative overcome. The other law was negative and prohibitive: 'Of the tree of knowledge of good and evil thou shalt not eat.' If the fall was essential and it was a part of God's design that a law be broken in order that man might be subject to sin and death, this latter law was well adapted to the purpose. For the consequences of the breaking of this law was a lighter of current of the purpose. The consequences of the breaking of this law was a lighter of current of the purpose. adapted to the purpose. For the consequences of the breaking of this law were such as to fit in with the designs of God, and the breach of the law would not ap-

been given him as an eternal companion. He remembered the great commandment, Be fruitful and multiply and replenish the earth. This he could not now obey, for Eve, his wife, was to be separated from him forever. He was therefore under the necessity of deciding which was the greater and more important commandment of the two—the negative one, Thou shalt multiply and replenish the earth. And he decided wisely—he would break the negative commandment and keep the positive one."—Manual, 1901-2, part I, pp. 39-41.

Whatever is done by this authority is as if God himself had done it. The one holding the priesthood becomes an agent of the Lord. \* \* The curse of God on Cain, the flood, the rejection and dispersion of Israel, the destruction of Jerusalem—these are all typical instances of the judgments of God following the lack of reverence for his priesthood. \* \* \* Faith in the priesthood in general must be supplemented by a specific faith in those who hold the keys of the priesthood and preside in its various organizations. Priesthood without presidency would be

means of man's exaltation and glory in the world to come, whereby he may have endless increase of eternal lives and attain at length to the power of the Godhead. It was this glorious doctrine in connection with baptism, redemption and sealing for the dead, that was the waste sealing for the dead, that was the upper-most theme of the Prophet Joseph during most theme of the Prophet Joseph during the last two years or more of his life."—
A Brief History of the Church of Jesus Christ of Latter-day Saints, by Apostle George Q. Cannon, p. 138, published 1883.
"I would here say that the promise made to Abraham and to all who are heirs of the same promise through faith extends to all generations in this life and to all generations to come forever and to all generations to come, forever That is, Abraham and Sarah will continue to multiply not only in this world, but in all the worlds to come. And the same is true of all the sons and daughters that obtain the fulness of the promise made to Abraham. . . Will the resurrection return you a mere female acquaintance that is not to be the wife of your bosom in eternity? No; God forbid; at it will restore you the wife of your som, immortalized, who shall bear children from your own loins in all worlds to come, and that without pain or sorrow in This, sir, was couched in the to Abraham; this makes the romise great."-Spencer's Letters, pp.

Each pair the Eve and Adam of some Perchance unborn, unorbited and un-(Where they shall) "reign as queens and Where endless union endless increase

-Apostle Whitney, Elijah, pp. 103-4.

Advantages of Eternally Married. "Except a man and his wife enter into an everlasting covenant and be married for eternity while this probation, by the power and authority of the holy priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celesto obtain the highest, a man must enter into this order of the priesthood, and if he does not, he cannot obtain it. Under the does not, he cannot obtain it. he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase."—Quoted in Young Men's Improvement Manual from Joseph Smith

"I wish to be perfectly understood here. Let it be remembered that the Prophet Joseph Smith taught that man, that is, his spirit, is the offspring of delty; not in any mystical sense, but actually. . . . Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity which like an endless vista stretches out before him. . . Through that law, in connection with an observance of all the other laws of the gospel, man will yet attain unto the power of the man will yet attain unto the power of the appearances, and messages which, if true, no sufficient evidence that polygamous Godhead, and like his Father—God—his are of the most profound importance to living is dying out, or is likely to die out,

own happiness, but impress their own degraded and unlawful passions upon the constitution of their offspring. It is for this reason that God will not permit the fallen angels to multiply. It is for this reason that God has ordained marriage for the rightcome only. It is for this reason that God has ordained marriage reason that God has ordained marriage for the righteous only. It is for this rea-son that God will put a final stop to the multiplication of the wicked after this life. It is for this reason that none but those who have kept the celestial law will be permitted to multiply after the resurrection. It is for this reason that God has so ordained that the righteous shall have a plurality of wives; for they alone are prepared to beget and bring forth offspring whose bodies and spirits, partaking of the nature of the parents. are pure and lovely, and will manifest, as they increase in years, those heavenborn excellencies so necessary to lead them to happiness and eternal life."-Orson Prattt in the Seer, pp. 157-8.

## The Eternal Priesthood.

The "address" has somewhat to say regarding the holy priesthood, but what is said affords one unacquainted with the church but little idea of the which this order sustains to the whole ecclesiastical system. In reality every-thing centers here. Admit the church's contention for its priesthood and you have ielded the most essential things which "We affirm that, to adminster in the ordinances of the gospel, authority must be given of God: this authority is the power of the holy priesthood. We affirm that, through th ministration of immortal personages, the holy priesthood has been conferred upon men in the present age, and that, under this divine authority, the Church of Christ has been organized." So it is dechrist has been organized." So it is de-clared, but the teaching of the church on this most important doctrine is not herein candidly set forth. extracts will show that the basis for the exercise of arbitrary power of its membership lies in the church's claim for the "holy priesthood," and that their power extends not only to things spiritual, but to secular matters as well. Furthermore, it will be seen that when once allowed, the claim of jurisdiction in civil matters logically follows. The members of the priesthood claim the special power to interpret scriptures, and the president of the church, who is also chief of the high priesthood, is the prophet, seer and revelator of God to the church and to

The People Long for Liberty.

If it was the purpose of the leaders to keep the mass of the membership under such control as would effectually destroy all liberty of action, and would curb that freedom of thought to which all responsible people are entitled, then it is difficult to see how any better scheme for achieving that purpose could have been devised than the Mormon doctrine of the "holy priesthood." Given a peo-ple who indorse its high claims and sub-mit to them, and you have a community which is under the tyranny of arbitrary provided for in any system, civil or e clesiastical, and should not be used, incompatible with the known facts

lightens, blesses or curses, saves or things are subservient in righteousness, whether in heaven or hell."-Spencer's

She's now the Goddess and the Queen of earth."

—Eliza R. Snow's poems.

—If the men and women are the children of God, sons and daughters of heavenly parents, fashioned in their image, enly parents, fashioned in their image, the first special country of the garden and he should remain.

—But he remembered that Eve had been given him as an eternal companion. He remembered the great commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment, the remembered that Eve had been given him as an eternal commandment at the remembered that Eve had been given him as an eternal commandment at the remembered that Eve had been given him as a ternal commandment at the remembered that Eve had been g

Faith in the priesthood in general must be supplemented by a specific faith in those who hold the keys of the priesthood and preside in its various organizations. Priesthood without presidency would be unorganized and lacking in efficiency.

\* \* We cannot honor the priesthood if we do not honor those who hold its keys. They are indeed the living oracles of our time, and the voice of inspiration from them is as the voice of God to us."—Manual, 1901-2, part I, pp. \$1, \$2.

"There is also a tendency among the youth, and I am sorry to say among some "Marriage thus becomes one of the chief youth, and I am sorry to say among some of the older ones, to show but little regard for the sacredness of the holy priest-hood. What I mean by the holy priesthood is that authority which God has delegated to man by which he may speak the will of God as though the angels were here to speak it themselves; by which men are empowered to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven; by which the words of men spoken in the exercise of that power become the word of the Lord, the law of God, unto the people, scripture and divine com-mands. It is therefore not good that the Latter-day Saints and the children of Latter-day Saints should treat lightly this sacred principle of authority which has been revealed from the heavens in the dispensation in which we live. I is the authority by which the Lord Al mighty governs his people, and by it in time to come he will govern the na-tions of the world."—Report of seventy-second conference, page 2, October 4-6,

"Before all lands in east or west We love the land of Zion best; With God's choice gifts 'tis teeming There, prophets, seers, as of old
The mysteries of heaven unfold,
Through holy priesthood streaming.

—Sunday school hynal, No. 61.

Too Much Made of Joseph Smith. One other observation must be made before leave is taken of this part of the defense before the world. It touche a matter which in importance dwarf

everything mentioned in the "address." Apparently the foundation of the Mormon church is in the "Book of Mormon," the "Doctrine and Covenants," the "Pearl of Great Price," and the testimony of the "Living Oracles," delivered from time to time. But whoever digs down to the lowermost foundation will find ory. . . In the celestial glory there ree degrees or heavens, and in order in the highest, a man must Mill Star, p. 108.

"I wish to be perfectly understood here. of religion which claims sole authority ously successful in restraining crime as chief glory will be to bring to pass the eternal life and happiness of his posterity."—Roberts, New Witness for God, p. We are asked to believe that, after sev-The devil and his angels having for- of his church, and 1.700 years of silence raise up seed unto me. I will command for the doctrines or practices of the church, or for its history, or for the character of its people, however strong "For, behold, I reveal unto you a new

their mortal weakness. plural marriages and polygamous living.

We have no means of knowing to what

extent the practice of plural marriages and degree to the law of the priesthood, if any man extent the practice of plural marriages and degree to the law of the priesthood of the process and polygamous living. been instances of such marriages, even since the agreement of the church to discontinue them, we know; that they cannot be celebrated without the sanction of the church, through accredited officials, lic knowledge goes, no officials who may have celebrated such marriages have been disciplined therefor, is certain. The doctrine of plural marriage yet appears in the accepted standards of the church unchanged, in face of the promise made by the president of the church that the the president of the church that the Woodruff manifesto should be printed in damned. This revelation then, makes it the practice is not now as open or as common as in the days of Brigham Young may be conceded. But that it is

rogated is well understood here.

Polygamous Leaders Regnant. No denial is made of the practice of polygamous living. The "address" admits that authoritative figures officially col-lected show 897 such male polygamists in he year 1902. The fact that later reports are not quoted leads to the reasonable belief that since that date the number of male polygamists has not diminished but rather has increased. But even if this onclusion is not valid, these figures giv en have a very grave significance. have this condition before us: In a sect, numbering at the outside some 400,000 ouls, many of whom-half or more-are children or mere adherents, at the very least 2,691 persons are living in polygamy. This would be true if each of the 897 male polygamists had only two consorts; but, since in many cases there are more than two, the whole number of persons living in polygamy is considerably larger than the figures just named would indicate. It seems quite probable that far more than families. All of these people are living in violation of the law. Each one of them has a circle of relatives and friends, most of whom will not only condone, but will sympathize with the criminal. These ple are rearing children, a majority of whom have been born under ban of Moreover, they are now maintaining their relations against the decree of the church leaders, and yet none of them have been subjected to church discipline for polygamous living. What must reasonable people think of it when such a condition is approved and sustained by a church claiming to be the only church of Christ in the earth—a church strong enough to control all conditions in the state, political, social and civil?

Toleration of Crime No Charity. Toleration of these criminals, mercy and charity toward them, is claimed on the ground: First, that toleration has been shown them in the past. It is even said that the "toleration under which the said that the "toleration under which the choritative intelligences in the practice of plural marriage became firmly established binds the United States and its people, if indeed they are not bound by considerations of mercy and wisdom, to the exercise of patience and charity in dealing with this question." Second, that wisdom in dealing with the matter in the future prescribes it. But to this it must be replied that the "toleration" of the Everlasting Covenant: "Up with the guardian of social purity. The marriage system of futurity— Asylum of reform and penitence; God-given home to homeless innocence; and down with wayward Rome's economy.

To it under God all in dealing with this question." Second, that wisdom in dealing with the matter in the future prescribes it. But to this it must be replied that the "toleration" of the Everlasting Covenant:

"Up with the guardian of social purity. The marriage system of futurity— Asylum of reform and penitence; and down with wayward Rome's economy."

For example of the We quote from a noem written by Apostle Orson Whitney to the Women of the Everlasting Covenant:

"Up with the guardian of social purity. The marriage system of futurity— Asylum of reform and penitence; and that the "toleration" of the Everlasting Covenant:

"Up with the guardian of social purity. The marriage system of futurity— Asylum of reform and penitence; and the Everlasting Covenant:

"Up with the guardian of social purity. The marriage system of futurity— Asylum of reform and penitence; and the Everlasting Covenant:

"Up with the guardian of social purity. The marriage system of futurity— Asylum of reform and penitence; and the Everlasting Covenant:

"Up with the guardian of social purity. The marriage system of futurity— Asylum of reform and penitence; and the Everlasting Covenant:

"Up with the guardian of social purity."

Parent of nameless ills monograms. She'd been the first, or tenth, or fifter that wife?

What did she care, when in her lowest state

Whether by fools considered small, or great?

Twas all the came to her—she proved her worth;

Twas all the came to her—she proved her worth;

Twas all the came to her—she proved her worth;

Twas all the came to her—she proved her worth, or fifter that the came to her—she proved her with the accomplishment of any high destiny. If either law would not apparently interfere with the accomplishment of any high destiny. If either law worth the accomplishment of any high destiny. If either law was to be broken, it was far better that the divine authority thus to act for God; spower, they are in reality part of God.

Twas all the came to her—she proved her with the accomplishment of any high destiny. If either law was to be broken, it was far better that the former years was not the toleration of the law would not apparently interfere with the accomplishment of any high destiny. If either law was to be broken, it was far better that the former years was not the toleration of the condition while there were no adequate they are in reality part of God.

Twas all the came to her—she proved her whether in heaven or hell."—Spencer's Letters, p. 94.

"Men who hold the priesthood possess was not the toleration of choice, but the endurance of a reprobated condition while there were no adequate means at hand to correct it. And, in the limits question. Second, that wisdom in dealing with the matter in the toleration of the means at home to home t

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F. C. SCHRAMM,

practice of polygamous living ever will die out under any system of toleration.

iety at large from the taint of

and Covenants, Chap. 132.

presidency, Oct. 6, 1885.

marriage.

his servants to take more wives. \*

Showing still further that, if they refuse to obey this command after having the

Seer, January, 1853, p. 14.
"Who would suppose that any man in

this land of religious liberty would pre-sume to say to his fellowman that he

had no right to take such steps as he thought necessary to escape damnation.

Or that congress would enact a law that

believers of being consigned to a peniten-tiary if they should attempt to obey a law of God which would deliver them

from damnation."-Epistle of the first

Righteousness of Polygamy Defined.

H. Roberts, one of the first seven presi-

church, for the Improvement Era of May

1898, are found the following statements

as the conclusion of an argument on the righteousness of polygamy:

Therefore, I conclude that since God did approve of the plural marriage cus-

tom of the ancient patriarchs, prophets and kings of Israel, it is not at all to be

hope of resting in Abraham's bosom. That which he approves, and so strik-

ingly approves, must be not only not bad, but positively good, pure and holy."—Improvement Era, May, 1898, pp. 472, 475, 478.

In a signed article written by Brigham

flagitious precepts, examples and prac-tices. Wisdom does not prescribe tolera-

tion toward other unlawful conduct; nor does experience show that such a method

ously successful in restraining crime as

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next place, when the church insists upon Let nature's needs the laws of nature the doctrine of polygamy as divinely revealed and enjoined; when the governing body of the church publicly honors those who practice it; when its chief officials Let marriage vows be honorable in all, Untrammelled by a monogamic wall Of selfishness and rank hypocrisy, The gift of Pagan aristocracy." openly, and with mutual approbation therefor, live in it; when the officials -Apostle Whitney's Poems.
The declaration made by B. H. Robstudiously refrain from any public act in restraint of it—when all this is true, must hold it as doubtful whether

erts concerning his determination to con-tinue his polygamous living is of a piece with that made under oath by President Joseph Smith and Apostle F. H. Lyman. Mr. Roberts said: 'These woman have stood by me. They are good and true women. The law has said that I shall part from them. \* \* \*

And thoughtful people will conclude, in the light of these facts, that the only mercy and charity which is logical is that But the law cannot free me from the obligations assumed before it spoke." (It spoke before he was born). "No power spoke before he was born). can do that; even were the church that sanctioned these marriages and performed the ceremonies to turn its back upon us and say that the marriage is not valid now and that I must give these good and loyal women up-I will be damned if I would."-Case of B. H. Roberts of Utah. Apologetic Protestations of Loyalty.

Considerable space has been devoted in the "address' to a defense of the loy-alty of the Mormon church to civil gov-ernment. It is not recalled that any Christian church in this country has found itself under a like necessity the teachings and practices of the Christo raise an issue between church authoritiles" will bear willing testimony to the fact that the Morm relationship to him has been crystallized by President Lorenzo Snow into the aphorism, one of the most expressive in the language: 'As man is, God once was; 'As man is, God once was; 'No expressive man and propagating the personality of God and Our raise in the devil and his angels having for his church, and have years of sheller on his own part, God broke this long on his own part, God broke this long term on his own part, God broke this long on his own part, God broke this long the respect to the propagating the personality of God and Our raise up seed unto me. I will command my people; otherwise they shall hearken on his own part, God broke this long the raise up seed unto me. I will command my people; otherwise they shall hearken on his own part, God broke this long will be a second with bodies of flesh and silence at last with a message to a hith-long the raise up seed unto me. I will command feited in their first estate all right to enthe devil and has been crystallized by no means naturally disposed to on his own part. God broke this long will be a second with a message to a hithleft that the devil and has been crystallized by no means naturally disposed to on his own part. God broke this long will be a second with bodies of flesh and silence at last with a message to a hithleft that the devil and has been crystallized by no means naturally disposed to on his own part. God broke this long will be a second with bodies of flesh and silence at last with a message to a hithleft that the third in the devil and has a been crystallized by no means naturally disposed to on his own part. God broke this long will be a second with a mean and having lost the privilege of which would be a man and the command of the mean and having lost the privilege of the will be a man and having lost the privilege of the will be a man and having lost the privilege of the man and having lost the privilege of the mean and having lost the privilege of the mean and having lost the privilege of the mean and having lost the privi as God is, man may be.' No statement could set forth more clearly the nature of could set forth more clearly th against the sons of men who kept their first estate and now are in the enjoyment of the second, marrying and increasing their families or kingdom."—Orson Pratt in the Seer, p 79.

"Parents for the want of that holy and pure affection which exists in the bosom of the righteous, not only destroy their own happiness, but impress their own defense that destitution of the whole system of the fatal destitution of the whole system of the gentlement of the church's conflict without credentials.

In short, the Mormon church has not yet without such a command they with the federal government, which is for the purpose of raising up seed unto himself. Without such a command they with the federal government, which is with the federal government of the purpose of raising up seed unto himself. Without such a command they were strictly limited to the one wife doctrine. \* \* \* So it is in this Church of Latter-day Saints; every man is strictly limited to one wife, unless the Lord should command, for the purpose of raising up seed unto himself. Without such a command they were strictly limited to the one wife doctrine. \* \* \* So it is in this Church of Latter-day Saints; every man is strictly limited to one wife, unless the Lord of the purpose of raising up seed unto himself. Without such a command they were strictly limited to the one wife doctrine. \* \* \* So it is in this Church of Latter-day Saints; every man is strictly limited to one wife, unless the Lord, or the purpose of raising up seed unto himself. Without such a command they were strictly limited to the one wife doctrine. \* \* \* So it is in this Church of Latter-day Saints; every man is strictly limited to one wife, unless the Lord of the purpose of raising up seed unto himself. Without such a command they were strictly limited to the one wife doctrine. \* \* \* So it is in this Church of Latter-day Saints; every man is strictly limited to one wife, unless the Lord of the whole system the purpose of raising up seed unto himself. Without such a command they with the federal g t up church, gives a revelation permitting him thority on the other; that the president the to take more."—Orson Pratt, in The Seer, of the church today, reverenced by his living in outlawry; that a number of or adroit that defense may be, can yell and an everlasting covenant; and if you his chosen associates in the governing their mortal weakness. Advantages of Plural Marriage.

Attention is called in the "address" to glory.

And again, as pertaining formed to great to those just remany of the most responsible officers honors are conspicuously accorded by the highest authority in the church to perespouse a virgin and desire to espouse another, and the first give her consent; church, since no records of such marriages are kept by the church that are accessible to the public. That there have been instances of such marriages, even since the agreement of the church to discontinue them, we know; that they can

> the church, since the weight of their precepts and example is wholly against the validity of any claim to such credit. Must Face Own Oracles.

have as a law-abiding people can scarce

This review is issued that the real doctrines, practices and general spirit of Mormon church may be known. W as a part and portion of their religion, and verily believe that they cannot be saved and reject it."—Orson Pratt, in The Seer January 1852 be to deceive all readers who are not intimately acquainted with the teachings and practices of the Mormon church. We are not unmindful of the fact that we shall be charged with persecution and misrepresentation in issuing this review. But the publication of the truth can hardly be called persecution, and if there be any charge of misrepresentation is must lie against the leaders of the Mor mon church, whose own utterances we have quoted as sustaining what has here in been said about their teachings

Creed, Code and Conduct of the Church Leaders.

That there may be no misunderstanding of our contention in this paper we, in dents of the seventies of the Mormon conclusion, very frankly declare that not only is the "Address to the World" misleading to the general public, but also that the teachings of the Mormon church in Gentile communities and through its missionaries are deceptive: that the people in entire subjection to the priest wondered at that, in the dispensation of the fullness of time, in which he has promised restitution of all things, God should again establish that system of hood, and that so these leaders seek to control political, commercial and educa-tional conditions in Utah; that their ain establish that system of moral influence where such control maintained is neither complimentary moral influence where such control is al of plural marriage in ancient times is or commensurate with their power; that a complete defense of the righteousness their influence is not only subversive of of the marriage system introduced by civil authority, but also of reverence for revelation through the prophet, Joseph God; that these leaders associate Joseph Smith in dignity and honor with the most eminent of mortals, if not indeed so considered, then Abraham, Jacob and the prophets who practiced it would not be allowed an inheritance in the kingdom of heaven, and if polygamy is not adultery, then it cannot be classed as a sin at that whatever spirituality is found in the all. "It appears to the writer that modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in Abraham's bosom. Illustrate the difficulty in the enforcement of the civil law, wherever it affects the practival law, wherever it affects the practival law, wherever it affects the practival law. tice of polygamous living, is well night unsurmountable; that the practice of polygamous living was never held in high-er esteem by the governing body of the church than now; that until the tices of the present leaders of the mon church are radically changed there can be no peace between them and pure Christianity; and that until the doctrines of the church are radically modified it can never establish a claim to be even a part of the church of Jesus Christ.

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